

Sunday School and B. Y. P. U. Conventions Newton, Miss., March 23-25

The Baptist Record

THE KINGDOM COME

OLD SERIES VOL. XXII.

JACKSON, MISSISSIPPI, MARCH 18, 1920

NEW SERIES VOLUME XXII, NUMBER 12.

In eight days 1,032 people died in Vienna and only eight were born.

Many will sympathize with Dr. Allen Fort of Nashville in the sudden death of his wife some ten days ago.

The annual budget of the city government of New York is more than that of the Japanese empire.

Rev. J. J. Mayfield, one of our Mississippi exiles in Texas, has accepted the call of the First Church, Brownsville, Texas, resigning at Mart in the same state.

A little over one-third of the Indians in the United States can speak the English language, and a little less than one-fourth can read and write it.

We are sorry to know that Miss Mallory's work in Mississippi was interrupted by being called to her father's deathbed. Her work was greatly appreciated and the sympathy of our people is with her in the hour of her sorrow.

The Courier says that Dr. Lansing Burroughs used to tell of a minister, who upon a visit to a church in search of a pastor, chose for his text, "Art thou he that should come or look we for another."

If we are to have a great revival then we must make it a matter of daily supplication. Are you praying for it? Will you? Would you like to see the whole world swept with the fire of a great revival?

There will be three Student Conventions held in the South, in the interest of missions, arranged by the Foreign Mission Board. The one for our section, which Mississippians are asked to attend will be held in Louisville, Ky., March 30-31.

The Baptist Record never was more in favor with our people than today. It was never so easy to get people to take it. Just ask your people to take it and many are ready. Will you, not simply bring it to their attention and offer to send in their subscriptions?

The Supreme Court of North Carolina has decided that no municipality has the right to compel a church to close for any cause. In spite of that it's better for a church to accept the advice of a health officer in times of epidemic unless there is very good reason for thinking the officer incompetent.

The President of the Argentine Republic in explanation of the backwardness of South America in comparison with our country, in spite of the fact that the former was the first to be discovered, says: "South America was settled by Spaniards seeking gold; North America was settled by the Pilgrim fathers seeking God." "Seek first—" you know the rest.

Among Southern Baptists it has been arranged for the State Conventions to close their year at the same time as the Northern Baptist Convention, on April 30th. Hitherto they have run from autumn to autumn just as we do in the South.

This is what a preacher who is in charge of a "community church" says about it. To those who want that sort of thing that is the sort of thing they want. Here is his description:

BASIS OF AGREEMENT BETWEEN STATE CONVENTION AND THE GENERAL ASSOCIATION ON THE HANDLING OF FUNDS FOR THE 75 MILLION FUND

There has been a little misunderstanding on the part of the churches in the General Association as to how they were to handle their funds on the 75 Million Campaign. We have at last about arranged a basis on which these funds can be handled and all of the churches cooperating in the campaign.

Sometime ago Brother J. W. Rooker, Corresponding Secretary of the General Association, came to my office and we talked the matter through and the following basis was prepared:

"It is agreed to and understood by the Convention Board of the Convention and the Executive Board of the General Association:

"I. That all money raised on the 75 Million Campaign is to be remitted to J. B. Lawrence, Secretary and Treasurer of the State Convention.

"II. That the Secretary of the General Association, Rev. J. W. Rooker, is to furnish Rev. J. B. Lawrence a list of the churches co-operating with the General Association.

"III. That funds remitted by these churches are to be kept by the Secretary of the Convention Board that he can furnish a statement of receipts from these churches for the General Association Board at its semi-annual meetings.

"IV. That in the distribution of funds received from the churches co-operating with the General Association that part going to State Missions is to be remitted to Rev. J. W. Rooker, Corresponding Secretary of the General Association. The rest is to be sent to the objects participating in the campaign.

"V. Distribution is to be made on the percentage basis as set forth in the attached schedule of division, which is the basis of distribution of all the funds in Mississippi as fixed by the Executive Committee of the Southern Baptist Convention."

Brother Rooker was to take this paper to the Executive Board of the General Association for their approval. I have a letter from him which reads as follows:

"Dear Dr. Lawrence:

"The Board of the General Association has not met since. I saw you and will not meet until Wednesday after the third Sunday in April. But I have seen several members of the Board and they have approved of the articles of agreement. I think you can rest assured that the Board will accept them.

"Your Brother in Christ,

"J. W. ROOKER,

"Cor. Sec'y. Gen. Ass'n."

It will be seen from the above agreement that all money is to be sent to our Board and that we are to keep a strict account of the General Association churches. Brother Rooker is to send us a list of the churches co-operating with the General Association. The money given by these churches cooperating with the General Association is to be distributed and the part of it going to State Missions is to be sent to Brother Rooker and the rest of it to be sent to the objects participating.

This enables every church in the state to throw itself unreservedly into the 75 Million Campaign.

Billy Sunday begins a meeting in Oklahoma City in April.

The average gain in circulation of Baptist papers of the South during the 75 Million Campaign was fifty per cent.

Hardin College in Missouri is said to have received \$250,000 from the General Board of Promotion of Northern Baptists. They are getting good to Missouri.

An exchange puts this question: If the cost of living has gone up seventy percent and the pastor's salary has gone up 25 per cent, has he really had an increase?"

Nothing like living in a "border state." William Jewell College in Missouri is to get \$500,000 from the Northern Convention and about \$300,000 from the Southern Campaign.

Pastor T. L. Holcomb says that since Christmas the Columbia church has delivered 26 B. Y. P. U. diplomas, five Sunday school diplomas and fourteen seals. This record goes with him everywhere.

Brother pastor have you thought about having in your church this summer a daily vacation Bible school, in which the children and as many others as will make be gotten together for brief study and recitation on the Bible?

The New East, published bi-monthly by the China Publication Society, Canton, China, says: "Baptists in China are divided into two distinct groups; the one is favoring organic union, the other Baptist solidarity and independent action."—Ex.

President H. L. Watts of the Sunday School and B. Y. P. U. Convention announces the following as a nominating committee: J. L. Johnson, J. R. G. Hewlett, J. E. Sweaney, Miss Minnie Brown, H. L. Martin, H. M. King, Miss Myrtle Huffman, T. L. Holcomb, T. E. Mortimer and W. A. Borum.

The present plan of the Allies is to permit the Turk to remain in Constantinople. The two reasons apparently for this are the fear that to drive him out of Europe would arouse the hostility of Mohammedans under British and French control, and because the various nations are jealous of any advantage that their rivals may obtain by control of the countries now in the Turkish empire.

Somebody is asking if a man is a candidate for the asylum who buys a silk shirt for \$10.00 when a cotton shirt for one-fourth the cost would do him better service. We're afraid to say for we might wish to run for office someday and our opposing candidate would be sure to rake up everything he could against us. But our advice is if you are going to put money away in a sock, a cotton sock will do.

Brother T. E. Spencer of Moss Point makes the courteous and sensible suggestion that brethren who write for the religious papers keep in mind the average man and the man below the average while he writes. Too many, he thinks are writing for the preacher and the college man, and too few for the clod-hopper and the lumber jack. Let's try to be more like the Master, of whom it was said that the common people heard him gladly.

"Baptist Principles Taught in the Sunday School."

Prepared for the Sunday School Convention of Deer Creek Association held with the church at Belzoni, Feb. 23-24, 1920, and its publication requested by that body.

(By N. W. P. BACON.)

Since the last of the Apostles "fell on sleep" there has never been a time when Baptist principles needed so much to be emphasized as in this year of grace 1920. Such conditions confront us now as never existed before. Patriotism is disappearing from the earth; church loyalty is vanishing; it is no longer considered in its relation to God; it is no longer felt; brotherly-love has practically disappeared; integrity is the original "old fox"; honesty at the present rate of decline will soon exist only as a memory; thievery has become one of the fine arts; the most solemn obligations are no longer binding; conscience is atrophied while individual responsibility has been well nigh eliminated. The individual is now absorbed by his union or federation; his trust or confidence and these are soulless, hence no responsibility rests upon the individual. Every thing is now being federated—the nation into a league, the churches into a federation so that it is now no longer possible to impress the individual with any sense of personal responsibility.

It is too late now to rescue the adult from this thralldom of federations. Our one hope now is in reaching the young.

The only thing that can save us from the evils which beset us is to teach our distinctive principles to our children.

Our very existence as a denomination is right now threatened.

Annihilation through absorption by some federation is to be our doom—unless our people can be aroused to see dangers that are so awfully real. Nothing can save us from such an unspeakable calamity but to impress our principles upon our young people.

By the year 1925 there will be but three denominations in this country—Baptists, Catholics and the Ecclesiastical Federation, or whatever its name may be. By the year 1930 there will be but one unless Baptists arouse themselves at once to the necessity of teaching our principles to our children in the Sunday Schools and young people's organizations. If we shall do this there will be at least TWO until Jesus shall come again, and the church militant becomes the church triumphant—the Baptist denomination and the Catholic hierarchy.

Before beginning to discuss such distinctive principles as should be taught in the Sunday schools, I think it equally important that I point out some very grave errors and dangerous tendencies which are abroad in the land which are in danger of permeating our schools if they have not already insinuated themselves there. We must safeguard our young people against these dangerous errors at any cost.

1. There is an idea quite prevalent, and which appeals very strongly to the young, that to have any pronounced denominational convictions is narrow and illiberal not to say bigoted.

Why is it less liberal to have views that are pronounced as regards a denomination than about any other fact or thing? I have a pronounced conviction that $2+2$ are 4. Must I believe that $2+2$ are 5, or any other number, to be broad and liberal? I have an abiding conviction that if I stick my finger in the fire I will get burned. But, suppose I have no such convictions. Am I for that reason broader and more liberal than one who has a pronounced conviction that fire burns?

The popular chatter now is that "it makes no difference what church one belongs to just so one belongs to a church." "The road from all churches leads to the same place anyhow." Any one who really believes that, could fly if he could work his ears as fast as he does his chin. "It makes no difference what church one belongs

to just so one belongs to a church" indeed! It is just as sensible to say, it makes no difference what sort of a wife one has just so one has a woman. It makes no difference what kind of a house one lives in—whether a cow stall or a livery stable—just so one lives in a house. It makes no difference what one smells just so one is smelling. One smell is as good as another just so you smell.

You say this is ridiculous. It is not more so than to say that it makes no difference to what denomination one belongs.

"The individual who says, 'it makes no difference to what denomination one belongs,' is not sincere in the first place and in the second is utterly unworthy of the one to which he does belong. While the Baptist who says it, is—well nothing to speak of, and any denomination who fancies that this kind of a thing is welcome to him, even at a ratio of 16 to 1 with a chromo thrown in.

Let these Baptists teach their children that one church is not as good for them as another, and that it does make a mighty difference to which church one belongs. I would prescribe the same course of treatment to my Methodist and Presbyterian brethren. If your church to you isn't better than any other, then you ought to help make it so or get out.

2. I mention another notion that is costing us dear—that one may grow up out of the Sunday school into the church with no thought of a need for regeneration. This fundamental error is rapidly filling our churches with people whose only claim to salvation is that they went to Sunday school until they were big enough to join the church. I say unto you, that Unitarianism has damned its thousands, but salvation by growth or promotion has damned its millions many times multiplied.

3. I mention another error fatal to Baptists and which has become sickeningly popular and which appeals with much force to our young people and, equally so, to the simple-minded among the grown-ups.

That in villages there should be but one Sunday school and that it should use undenominational literature. I'd as lief eat punk and had a sight rather eat excelsior, for I would at least then have something on my stomach, than to be "fed up" on such stuff. Of course anybody fed on that sort of sugared atmosphere is liable at any time to join any sort of aggregation of imaginary religionists—Doweyites, Eddyites, Weltmerites, Hitties, Hivites, Jebusites, parasites or any old its. As for me I am Pharisee enough to thank God that not only my body but my mind require nourishment. I have no ambition to be recognized as an ecclesiastical mongrel. Were I in a village too small to sustain but one school, that school, if I attended it would use either Baptist, Methodist or Presbyterian literature. I am much like the old woman of whom many heard Dr. Gambrell tell.

A maiden aunt had been invited to one of those torturous social functions which appeal to the vanity if not the stomachs of some of our well meaning but sometimes misguided women—bless their kindly hearts. Along with a lot of other culinary and indigestible junk, the hostess served a dreamy, pink concoction of "He-no-tea" (You have seen "He-no-coffee" too, haven't you?). The good woman took a sip or two of this indescribable liquid and then drew from her capacious "Thanky Bag" (a contrivance which hangs constantly upon a woman's arm instead of a peg) an old knife and a woody substance and at once began to chip it into the the glass. "Why Auntie, whatever are you doing?" asked the thoroughly shocked hostess.

Said the sometime and candid spinster, "I allers want what I drink to taste of somethin', so I am chippin' up some calamus root in my glass."

Brethren I want my Sunday school literature to taste of something. And please God the literature used by my children shall "taste of something" as far as I can induce the Sunday School Board to make it.

4. I mention another pleasing fallacy. A child must not be kept at the house of God for a period longer than an hour, therefore it should not be required to remain for preaching.

Is it not strange that a child can remain only one hour in God's house on Sunday, and yet can remain five hours at the public school the other days of the week.

In this connection I mention a more serious fallacy still. That a child has discharged its duty to God when it has attended the Sunday school. If a child can attend only one service, I had rather a thousand fold that it be the preaching service.

This evil threatens the very existence of the church. To the child the Sunday school becomes of greater importance than the church. It reduces church attendance to an "irreducible minimum" and removes the children from the instruction and influence of the pastor. Unless this evil is corrected it will require but a few years to put the churches out of commission. In such an eventuality, I could wish in my heart that Sunday schools might never have been.

5. I warn you against one more dangerous error. That it makes no difference what the children sing. Hear me people! No living being can exaggerate the important care in what children sing.

And yet Baptists will buy anything for the Sunday school that is cheap enough from the "Ladies' Birthday Almanac" to the cavortings of the latest tune-tinker in the realm of songdom.

Alas, what the children sing (and grown-ups, too) is not only too often sanctimonious rot but pernicious error. For example I have known Sunday schools to sing a ditty which contained these words, "Would you have Him save you that you NEED never fall?" Why didn't the writer or the publisher print it, so that you can never fall? Because the book was published to please and sell. It is a pleasing little air with an appealing sentiment, but is ruined by its miserable theology.

With these fallacies exposed, I now proceed to the discussion of the subject assigned. I judge that by Baptist principles the programme committee meant that I should discuss distinctive Baptist principles. Assuming that this was in the mind of the Committee, I pass over such fundamental Baptist principles as the existence and universality of sin; the depravity and utter helplessness of man; the atonement; the indispensable necessity for regeneration, repentance, faith, justification and adoption, and proceed at once to speak of such principles as are peculiar to Baptists that should be taught in the Sunday school.

I mention first the doctrine of the kingship of Jesus. Because he is King of Kings and Lord of Lords his subjects are due him implicit and undeviating obedience. Not simply in such things only as suit one's notion or convenience but "in all things whatsoever I command you."

2. An open confession of faith in and allegiance to Jesus the King is the duty of every believer in Him.

3. The ordinances, their significance, purpose and design should be made very clear.

(1) Baptism—Make them know that this ordinance is not to save them but by it to acknowledge that they are saved. Cease not to impress upon them that baptism is not essential to salvation, but that salvation is essential to baptism—a distinction as broad as the difference between right and wrong.

Teach them that it is a picture of the great facts of the gospel—that Jesus died, was buried and rose again. These facts can never disap-

pear from the earth so long as the ordinance of baptism—immersion (there can be no baptism without immersion)—is administered. By all means they should be taught what constitutes a scriptural baptism.

a. A proper subject—One who is a believer in Jesus. Really one cannot be baptized unless he is a believer. (One might be immersed but every immersion is not a baptism, else every one immersed in play would be baptized).

b. A proper administrator—One who himself has been scripturally baptized. Manifestly one cannot confer upon another that which he himself has never received.

c. A proper design—To confess one's faith in Jesus and to keep alive the great events in his career—his death, burial and resurrection, which are so deeply significant to lost men.

Manifestly if one were immersed to obtain remission of sin and thus secure salvation, the design would be altogether wrong. An immersion to cure some physical ailment would no more invalidate the ordinance than if administered to aid in securing salvation.

d. The proper form, the immersion of the body in water. The absence of either of these four prerequisites invalidates the ordinance. The ignorance of some people as to what constitutes a scriptural baptism, is almost beyond belief.

(2) The Lord's Supper and its design. We GAL—THREE RECORD should never desist until we have made our young people happy, and old ones, too, for that matter know that the Lord's Supper has one design and only one—"to show the Lord's death till he come."

It is a memorial ordinance pure and simple and to attach to it any other significance or design whatsoever is a sin. Many have died because they partook of the ordinance through improper motives. It is a very dangerous business to use the Lord's Supper for any purpose other than the Lord himself has commended.

It has nothing to do with fellowship or love for any earthly being. It is not even designed to show our love for our Lord. It is a memorial of our Lord's death and is to be partaken of to remind ourselves and the world of his death.

4. The inspiration and authority of the scriptures.

Our young people need as never before to know why the Holy Bible is the word of God—not simply contains the word of God but is the word of God, and that its authority is supreme and final. That its language is to be construed just as the same words would be in any other book.

The utter disregard of the plainest commands and prohibitions of that book is appalling. Scarcely any importance is now attached by many of our young people—and older ones, too, for that matter, to some of the plainest injunctions to be found in that Book. Women and children now pray in public notwithstanding the positive instruction that the men are to pray in every place (1. Tim. 2-8). Remember that the word translated man is the Greek word which means MAN in contradistinct to women or children.

Women now teach classes in which there are men notwithstanding the positive injunction against it (1. Tim. 2-12).

There are but two ways by which the force of these inhibitions can be avoided. One is to DENY the authority of the one who wrote the words, the other is to DEFY it.

5. That the Bible is "An all sufficient guide in every matter of faith or practice; and nothing is to be taught for doctrine not found therein."

6. The freedom of every individual to interpret the Scriptures for himself. And that no one has a right to force upon another his interpretation of any part of the Scriptures.

7. The complete separation of church and state. That the government must not function in matters of religion, except to protect the individual in the free exercise thereof.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

In addition to the doctrines suggested, I would insist most strenuously upon loyalty.

1. To the denomination I would insist that they not run after headless ecclesiastical monstrosities, nondescript aggregations nor non-denominational or interdenominational conventions of any sort or kind. We have experts in this particular field of endeavor, so that it is not at all necessary that we amble along (for the legs of the lame are not equal you know) with any heterogeneous aggregation of ecclesiastical invertebrates.

2. Church loyalty. They should be made to know that they owe allegiance, first of all to the Baptist church in their locality. If I were a Methodist or a Presbyterian I would say the same thing only substituting for the name Baptist the name of my own denomination.

3. To the pastor. Impress them that the pastor is God's man, placed over the church by God to instruct all the people and that they always remain for his instruction.

Having said all this, still I would be sick at heart should I be compelled to close this paper without reminding parents, that, no matter how thoroughly organized, nor how well officered the school, nor how learned and skilled the teachers, all of this cannot relieve them of the obligation to teach these principles in the home. A child will not drift forever from the training of a pious home. Let the father commend the family to God in a service at the hearthstone. Then let

the mother take each little one to itself, and laying her hand upon the little head teach it to commit itself to God in some simple petition.

Nothing can ever equal "Now I lay me down to sleep," etc. And mother, the pressure of that hand will be felt till the palsy of death shall put an end to all feeling. Then if they are never taught in a Sunday school it will differ not.

I say unto you from experience and observation, that, the child that goes forth from a home like that can never go beyond its influence. No matter how far he may wander now how sinful he may become, the light from that home altar will at some gleam through the deepest gloom.

He may cross the seas and wander in lands far away, but when nightfall casts her sable draper about a weary world he will now and then feel the pressure of her hand, who in anguish of soul gave him being, and he will catch himself saying once again, "Now I lay me down to sleep," and above the songs of the midnight revelers he will catch stealings from over the sea and down the years long gone, strains of that tenderest and sweetest of all lullabys, "Hush my babe lie still and slumber, holy angels guard thy bed."

Mothers, if you are willing to shift upon the Sunday school the responsibility for the spiritual teaching of your children then you were never born to be the mother of Christian men and women. God never meant the Sunday school to take your place in teaching spiritual things to your children.

FRATERNAL ADDRESS OF SOUTHERN BAPTISTS.

To those of "Like Precious Faith With Us" Scattered Abroad, Beloved in the Lord.
GREETING—

In view of the condition of the new times into which we have come and the part which religion must play in the reconstruction of the world, we address this letter to our spiritual kinsmen in all lands. If these greetings shall result in the opening up of communications with scattered groups and individuals who hold a common Christian faith with us, and thus lead to a mutually helpful relation and cooperation in the furtherance of the truth, the initial purpose of this letter will have been realized.

Thoughtful men are persuaded now as perhaps they never were before that religion alone can conserve the true values and promote the highest interests of society, and that religion is an indispensable factor in the reconstruction of the world now torn by war and divided by enmity and in the restoration of social harmony. All races and classes of men cannot be taught these lessons without the motives and experiences of religion.

There is, therefore, a large service before those who hold the truth as it is in Jesus Christ. The need and the opportunity of the present hour conspire to make it especially propitious for the promulgation of the religious views and practices which Baptists hold and have consistently exemplified through a long history. The message of no other religious people is so completely a need of such times as are the principles contained in the word of God but is the word of not an article of their faith which is not essential in the reconstruction of the world and the social fellowship of the race. Therefore, all people who hold the views which distinguish Baptists should seek to draw closer together and render a service which men of pure Christian faith owe their fellowmen. We covet a better understanding and a closer fellowship with those in all lands who cherish a common faith with us, and this to the end that we may with oneness of purpose and concert of action strengthen our witness for this faith everywhere.

The Southern Baptist Convention, composed of 4,200 messengers, in annual session, May,

1919, in Atlanta, Ga., U. S. A., and representing 3,000,000 Baptists in the Southern States of America, realizing the responsibility that is upon them, the largest representative religious body that is in America, address this letter to their brethren and sisters everywhere, and would assure them of our prayers and love in Christ Jesus Our Saviour and Lord, in the hope that both they and we may be edified, and that a more perfect, effective and universal witness to our faith may be borne throughout all lands.

In order that those who to any degree lack knowledge of the things which Southern Baptists believe and practice may identify their oneness with us, we submit herewith a brief statement of the fundamentals of our faith and the peculiar beliefs and observances which characterize and distinguish us.

1. God.

We believe in one God, the Father Almighty, who created the heavens and the earth. God is a personal and spiritual and holy Being who loves men with an everlasting love. He has ever had an eternal purpose towards mankind. He loves righteousness and hates iniquity, and to Him belongs every moral perfection. He governs the world with a view to the fulfillment of His eternal purpose. He overrules the sins of men and makes the wrath of men to praise Him. In the Scriptures, God is revealed to us as the Father, Son and Holy Spirit, three in one and one in three. He has provided for the salvation of men in the revelation He made of Himself in the sinless life, the perfect teaching, the atoning death, the resurrection and the ascension and intercession of Jesus Christ our Lord, the Eternal Son of God. Through the Holy Spirit God makes himself known within the hearts of men, and sanctifies them through the truth as it is revealed in Jesus Christ.

Isaiah 6:3; Matthew 10:37; Ephesians 2:18.

2. The Word of God.

We believe in the Scriptures of the Old and New Testaments as God's authoritative message to men concerning the way of salvation. Holy men of God spoke as they were moved by the Holy Spirit. The books of the Bible are the record of the messages which these inspired men

(Continued on page five)

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EDITORIAL.

INTERPRETATIONS AND INFERENCES.

When a pastor we did not find it easy to respond to the request of friends to preach on a certain text of a given subject. Somehow these themes and passages suggested by others did not take hold on our mind, and no man can preach on a verse of scripture or a scripture topic until it has gripped him and controls his thinking. In the same way it is not easy for an editor to treat a subject which is suggested by some one else deeply interested in it, though it is always in order for others to suggest suitable subjects for discussion.

This explanation is made because of the fact that a beloved brother recently requested the editor to "say something" about the subject at the head of this article, that is as to the relationship and differences between what the Bible says and our inferences therefrom.

From one point of view this is a very simple matter, but from another it may not be so easy to distinguish. To be sure it is easy to say the Bible is printed in plain English. It may be had for a small sum and read by anybody who is interested in it. There it is, take it and read it. All of which is very simple and the perfectly proper thing to do. But when you begin to read it, immediate questions and difficulties begin to arise.

You will notice that sometimes the way it reads in a preacher's efforts in the pulpit is not exactly like the way it reads in your hand. The explanation is forthcoming that he is heading from one version and you are reading from another. Then you discover that the Bible was not written in perfectly plain English, but in Greek and Hebrew and somebody had to translate it into your language to make it intelligible to you. Others finding that in their judgment this translation or version of the Bible could be improved on have suggested and made changes in the English words or in the punctuation here and there. Here you have got to take the word of somebody else as to which is preferable, or you must go to the original to find out, or you must see which rendering is most in accord with the connection or with the general teaching of the scripture. Here is where you have to work your own mind or begin to draw inferences. You will need freedom from above to avoid mistakes.

Or again there may be no differences in translation, all versions using the same words, but the words may to you for some reason be obscure, or they may mean nothing at all, or they may carry a different shade of meaning to one man from what they do to another, because of the differences in their mutual training or habits. A croquet ball may strike two other balls lying side by side. It sends one in one direction and the other in another. It depends on the angle it strikes you, or, as people some-

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time say, your angle of vision. A dew drop may look green to you from one angle and red from another. It depends on where you stand.

Now this difference of interpretation will depend upon your point of view, or your degree of development. The word of God is not contradictory of itself and does not lead to differences or confusion, except for the differences that already exist between those who read it or hear it. We must seek to get the point of view of the man who wrote it. We must study the conditions in which he lived and under which he wrote. There are people who have made a special study of these things and can help us. Words are things born of the condition in which they arose and have meaning accordingly. Above all we must have the Holy Spirit to help us. The Bible is His Book and He is the best interpreter. He who inspired it will help us to understand it if He is with us and in us.

The Bible will mean more to some than to others because of their better degree of spiritual development. Things become plain to us that were once obscure, because we have come to the point of experimental understanding. In thy light shall we see light. Except a man be born again he cannot see the kingdom of God. And some of those who have been born again are still carnal and can't understand the things of the Spirit. Jesus says I have many things to say unto you, but ye cannot hear them now. And Paul says, "And I brethren, could not speak unto you as unto spiritual but as unto carnal, as unto babes in Christ. We speak wisdom, however, among them that are nature, interpreting spiritual things to spiritual men. (Am. Rev. Version.)"

This much has been said about interpretation of the scriptures because it is not easy to confuse them. What some man calls his interpretation, you might think merely his inference. Indeed it is not an uncommon thing for a man to speak of what he says as the interpretation or even as the word of God, but of what you say as an inference, or vice versa.

An interpretation is simply making the meaning of a passage clear. The inference is some duty or task deducted from it, that is if it is a legitimate inference. An interpretation may be true or false. Likewise an inference may be true or false. The danger in either case is that it may seem true to one person and false to another, owing to his previous conceptions.

In spite of the danger attending inferences they may be perfectly proper and necessary. They require that the man making them shall have a clear head and a sound conscience. We must not handle the word of God deceitfully. We must deal truly with it. But preaching is very largely made up of interpretation and inferences, that is developing related truth and drawing conclusions as to our duty in the light of it. An application of truth to conduct to present and local conditions, is an inference, and certainly we need preaching as well as simply reading the Bible.

Most people, when they read the Bible, like the Eunuch to whom Philip preached and whom he asked, "Understandest what thou readest?" He answered in honest confession, "How can I, except some one shall guide me?" And Philip began at the scripture and preached unto him Jesus. There must have been some inference drawn as to the Messiahship of Jesus and as to the duty of baptism, for soon they both went down into the water and he baptized him. These men drew the proper inference as to the truth and as to duty. Would that all men could do it as truly.

HIS THRONE.

We are having two Sunday school lessons from the book of Revelation. In connection with this it is well to take some note of the outstanding features of the book. Certainly one of the things that strikes the attention of the watchful reader is the frequent mention of the

throne of God. More than thirty times it is spoken of, and in such a way as to occupy the first place in all the revelation.

After the letters addressed to the seven churches in which mention is made of the throne occupied by the Father and the Son and to be occupied by the one who overcometh, John sees a door opened in heaven and is bidden to come up. He is immediately in the spirit and the first thing that greets his vision is "a throne set in heaven, and one sitting upon the throne." About this everything else revolves. About it are the twenty-four elders and the four living creatures. Out of it proceed the lightning and voices and thunders. Before it are "the seven lamps which are the seven spirits of God." With reference to it the sea of glass is placed. Before it all worship and the elders cast their crowns. About it the angels gather and sing. Before it the innumerable hosts of the redeemed stand to do reverence and chant the psalm of praise. Enough is said to show that heaven is made what it is by reason of the establishment and recognition of the throne of God.

Amid all the upheaval and turmoil which are described in the subsequent chapters of Revelation, the rending of mountains, the breaking of the seas from their accustomed leash, the loosing of the winds, the removal of the stars from their fixed abode, the blackening of the sun, the roaring of the fires of Gehenna (in the midst of it all, through all, in spite of all, stands firm the throne of God. In the twentieth chapter, John still sees a great white throne, and him that sat upon it, from whose face the earth and heavens fled away." Thus begins the judgment of all men. In the twenty-first chapter "He that sitteth on the throne said, Behold I make all things new." In the final consummation we see the "river of the waters of life proceeding out of the throne of God and of the Lamb."

Sometimes we say that the "kingdom of heaven" spoken of in the gospels does not mean heaven. This is true only in part. The kingdom of God or the kingdom of heaven begins where and where the authority of Jesus Christ His Son is recognized and accepted. That begins at the moment of conversion. So much of heaven comes then and afterwards into our souls and lives as we practically acknowledge his reign in us. It is the throne of God which makes his kingdom and it makes heaven. Heaven is when and where his kingdom is come and his will done perfectly. Conversion is the erecting the symbol and authority of Jesus in the life, just as when the English planted the banner of Britain at Jamestown. When the whole life is subdued and every energy and impulse of our souls brought into accord with the will of God and under contribution to his service, then is the kingdom consummated and heaven is come. Until then we must strive to bring under his control all that is within us and about us, and continue to pray, "Thy kingdom come; thy will be done on earth as it is in heaven."

One of the best ways in the world to grow into a better Christian is by reading a good book. One of the best agencies for building up faith and quickening people to larger and nobler service is through the book business. Every missionary employed by our State Board is supposed to be a book-seller, and ought to be proud of his job. The Convention Board has opened an up-to-date bookstore in Jackson with Mr. W. F. Mitchell as manager. Every Baptist in Mississippi ought to get acquainted with him. He will have something to say in our columns nearly every week now about books. It will be good reading and ought to lead to more good reading. See what he offers and order whatever you desire. If he hasn't got it he can get it and sent it to you.

One of our exchanges states that the appeals made for tobacco for the soldiers during the war were prepared and sent out by the Tobacco Trusts who were interested in the sale of the tobacco.

Department of the Convention Board

J. BENJ. LAWRENCE, Corresponding Secretary.

75 MILLION CAMPAIGN PAYMENTS

I find that there is some confusion in the minds of the brethren with reference to the keeping of the records for the 75 Million Campaign Fund.

Many of the organizers are sending the lists of subscribers with the amounts paid to us and asking us to credit each subscriber with the amount paid.

This is practically impossible. It would entail the employment of two or three extra bookkeepers, and besides it would be almost impossible for us to get a full record of individual payments from all the churches.

This being the case, we are not keeping individual records at all. We are keeping records only with churches. The treasurer of the 75 Million Fund will be expected to keep the records with the individual subscribers. Let all treasurers please bear this in mind.

MISSION DAY IN THE SUNDAY SCHOOL MARCH 28

I am giving here a copy of three letters, one which I have written to the pastors, one which Dr. Van Ness has written, and one which Dr. Dobins has written. These letters are fully explanatory.

"To Baptist Pastors of Mississippi:

"Dear Brothers:

"There has been sent out from Nashville literature for Mission Day in the Sunday School. I do not know whether the Sunday School Board sent you a copy of the literature or not, but I am enclosing you a copy of Dr. Van Ness' letter which you will please read.

"We want to put just as much emphasis on this day as possible. We do not want it to interfere at all with the 75 Million Campaign, nor should it interfere. From the very first we have announced publicly and in the literature sent out that the 75 Million Campaign included everything and that there would be no more campaigns during the five year period, but that the special days in the Sunday School would go on and that on these days an opportunity would be given for those who wanted to contribute. It is understood of course that the contributions made on this day are over and above any subscriptions that have been made heretofore, but that they are to be credited to the church, through the Sunday School, to the 75 Million Fund, and will count on the church's quota.

"This is a fine opportunity to put in some good ticks for Home and Foreign Missions and to train the students in the Sunday school not only to be interested in these, but to contribute to them. These days have come to be a part of our Sunday school life. Let us make the most of them now. I am writing the superintendent also.

"I am enclosing an address of the Executive Committee. Read it carefully.

"With best wishes, I am

"Yours,

"J. BENJ. LAWRENCE,

"Cor. Secretary."

"Dear Brother Pastor:

"We are all very much concerned about this first Missionary Day in the Sunday school following the great 75 Million Campaign. You, of course, understand that the Campaign Commission at its first meeting in Atlanta expressly provided for the continuation of these special Sunday school days, though all the other campaigns for money were excluded. The resolution is as follows:

"All general benevolences being provided for in his program, no other such campaigns should be made in the bounds of the Convention during

the five-year period, except the special days in the Sunday school."

"As we come to the first Home and Foreign Mission Day, on March 28, we are brought face to face with many difficulties. It is the conviction of all concerned that the collection on these days ought to be extra collection—that is, it ought to be over and above all individual pledges. At the same time we recognize that many Sunday schools made pledges as schools and will have to use these special days as the time for raising this money. In other schools a general canvass of the pupils was made for subscriptions as individuals, mostly in small amounts. We also realize that it will be necessary in some schools to use the special days to keep alive interest in these pledges and to help in collecting them.

"We wish you to understand that our purpose is to serve you and to help in the plans of your church. As I have said above, it is the desire of the Home and Foreign Boards as far as possible that this collection be an extra collection, but at the same time we have so adjusted our program as to enable you to make use of it in whichever way may be best in your own school.

"We ask your hearty cooperation in this Home and Foreign Mission day in the Sunday school for March 28, assuring you that it is in perfect accord with all the agreements of the 75 Million Campaign and that you can make the very best possible use of it.

"Yours sincerely,

"I. J. VAN NESS,

"Cor. Sec'y."

"Dr. J. B. Lawrence,

"Jackson, Miss.

"Dear Dr. Lawrence:

"Under separate cover we are sending you a complete set of the material which is being sent out to all the Sunday school superintendents in your state. This material is for their use in observing Missionary Day in the Sunday school, March 28. The envelope will reach the superintendents in ample time for them to make thorough preparation to insure the success of the day.

"This is the first time that we will observe our special day following the 75 Million Campaign. There may be some confusion, and difficulties will probably arise. Ask you to notice especially the letter of instructions to the superintendents, and the letter of Dr. Van Ness to the pastor. We have tried to make it clear that the Commission apportioned the Sunday Schools \$2,500,000 as their share of the Campaign during the five years. Our method of raising this \$2,500,000 is provided for specifically through these special days. What the Sunday school people give will not be counted, ordinarily on their individual pledges, but the total will be credited to the quota of the church.

"The value of the day is primarily educational. We have tried to prepare some valuable material that will, in connection with the lessons in the Quarterlies, create an atmosphere and stimulate interest in Home and Foreign Missions. We depend now upon you and your forces to follow up this material with such plans as you may deem wise. O I trust that you will make careful examination of the material, and use every opportunity for making the day succeed. Requests for additional material should come directly to me. We will not send any of the material in bulk to the state office. This is in the interest of economy and the saving of time.

"Cordially yours,

"G. S. DOBBINS."

FRATERNAL ADDRESS OF SOUTHERN BAPTISTS

(Continued from page three)

received from God. The Old Testament is the preliminary and the New Testament is the completed revelation of the Gospel of our redemption. In our study of the Scriptures we are constantly impressed with the unity and progress of the revelation of divine truth. This truth was imparted to men by slow degrees as they were able to receive it. The earlier books of the Old Testament give us the beginnings and the books of the New Testament the endings of the saving truths of God's revelation. The wonderful unity and harmony of the various parts of Scripture show with great clearness the presence of an overruling and guiding divine mind. The center of the entire revelation is Jesus Christ and his eternal kingdom. All the earlier stages lead up to the crowning revelation in Jesus Christ. Thus the incarnation of the Son of God is the key to the meaning of all history. From the above setting forth of our view, it clearly follows that we hold that the Scriptures are the sufficient, certain and authoritative revelation of God in all matters of faith and practice, and that obedience to their teachings is binding upon all men.

Ephesians 2:20; Romans 3:1, 2; 1 Corinthians 2:4, 10-16; Acts 28:23.

3. The Atonement.

We believe that in the incarnation Jesus Christ identified himself completely with the state of sinners, while remaining himself without sin. He became subject to the operation of the law of sin and death when he became one with the sinful race of men. He endured the agony of the cross in order that by dying he might break the power of death. In his resurrection from the dead he proved himself to be the conqueror of sin and death. Thus He was able to break the power which held men in bondage and redeem them unto God and righteousness. In his atoning death he vindicated and established the righteousness of God. He suffered instead of sinners that sinners might go free. There is and can be no repetition of the sacrifice of Christ. His atonement was made once for all and brought to an end all previous forms of sacrificial offerings through priest and altar and slain animals. He thus opened the way for sinners into the Most Holy Place of the divine presence. Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have our access into the divine grace wherein we stand. Christ ascended into Heaven and ever liveth at the right hand of God to make intercession for us.

Isaiah, Chapter 55; Philippians 2:6-7; Romans 8:30 and 2:24-26.

4. Regeneration and Attendant Blessings.

We hold that the natural man is not subject to the law of God. The direct action of the Holy Spirit is necessary in order that sinful men may be regenerated or born again into the divine kingdom. The Spirit of God makes use of the truth of the Gospel in His regenerating work. It is condition upon personal repentance towards God and faith in our Lord Jesus Christ. Repentance is a sincere renunciation of sin, and faith is genuine trust in the atoning Christ as Savior and Lord. Justification is God's declaration freeing the sinner from the consequences of his transgressions and adopting him as a member of the divine family.

John 3:1-8; 1 Peter 1:22-25; Acts 13:39; Ephesians 2:8; Isaiah 53:11-12.

5. A Church; Its Forms, Functions and Limitation.

A church of Jesus Christ is a body of baptized believers, united under the guidance of the Holy Spirit, for the public worship of God, for spiritual edification and growth, for the observance of the ordinances, for the spread of the gospel, and for the establishment of the kingdom of Christ in the earth. The members of a local church are spiritual equals. In the New Testament church there were no overlords or

(Continued on page six)

FRATERNAL ADDRESS OF SOUTHERN BAPTISTS

(Continued from page five)

ecclesiastical superiors, to whom members were under authority. This equality of believers in the church arises from the direct relation between each individual soul and the Lord Jesus Christ. He alone is the ruler of His people. It follows that each church is a self-governing body. It conducts its own affairs in its own way and is responsible to no other ecclesiastical body of any kind. A church has no right to take from or add to the revealed will of Christ as recorded in the New Testament. Its duty is to obey the commands of Christ and promulgate them over the earth. It is also the duty of a church to cooperate with other churches of like faith in the work of their common Lord. Missionary and other religious associations and conventions are not ecclesiastical bodies. They are simply voluntary bodies for cooperative purposes. Churches are not subject to the authority of these or any other organizations.

The officers of a church are bishops or elders and deacons. In the New Testament the words "bishop" and "elder" are used interchangeably. The duties of the bishop or elder are teaching and preaching, and the spiritual guidance of the church. Deacons have charge of the temporal affairs of the church. Other officers of local churches (such as recording secretaries or committee chairmen) are not necessary to constitute a New Testament church. They are convenient and useful for certain ends and may be dispensed with whenever the need for them ceases to exist.

Acts 14:23; Ephesians 3:10; Hebrews 12:23.

6. The Ordinances.

The ordinances of a church of Jesus Christ are baptism and the Lord's Supper. Baptism is the immersion in water of a believer in the name of the Father, Son, and Holy Spirit. Immersion alone answers to the New Testament teaching as to the form of baptism. The following will make this clear. The word in Greek means to dip or immerse. The symbolism of baptism can only be expressed thus: It represents a death, a burial and a resurrection. It symbolizes complete cleansing from sin and complete consecration and surrender to Christ. Hence, if the form of baptism is changed, the meaning is destroyed. A death, a burial and resurrection can only be symbolized expressed by immersion. Since baptism admits to church membership, it is a prerequisite to participation in the Lord's Supper.

The Lord's Supper was instituted by the Master for the perpetual observance of His people until His return. The elements employed are bread and the fruit of the vine. The bread represents His body given for His people. The fruit of the vine represents His blood shed for many for the remission of sins. The Lord's Supper commemorates Christ. We do it in memory of Him. It declares the death of Christ. In it we show forth His death till He comes.

The ordinances are not sacraments. They do not convey saving grace. They are symbols observed and preserved by the churches. They are of value to those who observe them only as their meanings are discerned. They are of deep significance as symbols of outward forms. They represent the essential and saving truths of the Gospel of Christ. The ordinances are, when properly observed, great conservators and propagators of evangelical truth. A great responsibility rests upon the churches to preserve in their purity and integrity the two ordinances entrusted to them. Otherwise great abuses creep in and various perils arise. We believe that in thus preserving the ordinances we do a needed work in safeguarding the purity of the Gospel. The great evil of infant baptism arose as a result of changing the New Testament ordinances into sacraments. No error has done greater harm than this in destroying the spirituality of the church. It should be resisted with steadfast vigor and fidelity to the New Testament teaching of believer's baptism.

Ephesians 4:5; Acts 2:41; Mark 14:22-25;

Luke 22:14-23.

7. Rights and Responsibilities of the Individual Soul.

We believe that the true nature of the Christian religion is understood only when we recognize that it is a relation between the individual soul and God as revealed in Jesus Christ. Each soul must repent and believe for itself. Each soul is responsible directly to God for sins committed. Each soul has the high privilege of dealing directly with God. No priest is needed to mediate between the soul and God, save our great High Priest, Jesus the Lord. Every true believer, by reason of his union with Christ, is a priest unto God with free access to the divine presence. Salvation cannot be imparted by means of sacraments in the hands of earthly priests. This would rob the soul of its spiritual right to direct approach God, and it would displace the one Divine Mediator and Redeemer. No body of people calling itself the church of Jesus Christ has any right to limit salvation to its own members. This is to substitute a saving church for the saving Christ. Not one, not even a parent, has any right to substitute his own faith for that of a morally unconscious infant, and in the name of the substitute have water applied to the infant and call it baptism. This robs the child of his own God-given privilege of believing and obeying for himself when he reaches a suitable age. The meditation of earthly priests, ecclesiastical salvation, sacramental grace and proxy faith are each and all foreign to the teaching of the New Testament and the nature of the Christian religion.

Matthew 10:28 and 23:10; Romans 14:4; John 4:23, 24.

Religious freedom is one of the inalienable rights of men. Since God is superior to the state, civil government has no authority to control men in their religious beliefs. Every man has an inherent right to worship God according to the dictates of his own conscience. The state should protect individuals and religious denominations in the free exercise of their religious rights. It is an abuse of the power of the state when it favors one religious denomination to the exclusion of others. All religious denominations should stand on an equality before the civil power, just as all individuals stand on an equality in their religious rights. It follows that state churches are a clear violation of the religious rights of men.

It is equally clear that all attempts on the part of the church to control the state are wrong in principle and disastrous in results. As the state has no religious function, so also the church has no civil function. A free church in a free state is the ideal relation between church and state.

Romans 13:1-7; Matthew 22:21; Acts 5:29; Matthew 10:28 and 23:10; Romans 14:4; John 4:23, 24.

Baptists and Christian Union

For Baptists, the question of Christian union goes to the heart of the deeper question as to the nature of the Christian religion. Questions of outward forms of worship and organization and of relations to other denominations depend upon the fundamental question: What is Christianity? The Christian religion is primarily the personal union of the individual with Christ by faith. From this root springs the tree. It is the direct relation of the soul to God in Christ which is the guiding principle for Baptists.

In their view of religion Baptists are necessarily democrats of the most thorough-going kind. They hold the following truths as self-evident: first, that the individual soul is competent to deal directly with God in Christ; second, that all souls are equally entitled to direct access to God; third, that all believers are entitled to equal privileges in the church; fourth, that to be responsible the soul must be free; fifth, that the true ideal of the relations between church and state is a free church in a free state; sixth, that our social ideal is best expressed in the divine command, "Love your neighbor as yourself." These principles allow and encourage the broad-

est charity and cordiality for Christians of other names, and they permit us to cooperate for many common ends with Christians of other names—ends which involve no compromise or weakening of conviction. But the same principles debar us from all forms of effort where these principles cannot be fully safeguarded.

We hold the foregoing principles, not as incidental or detachable opinions, but as cardinal teachings of the New Testament and vital to genuine Christianity.

Baptists are convinced that the voluntary principle is an essential element in all ecclesiastical and religious organization, because of the direct relation of the soul to Christ and of the equality of believers in the church. It follows that they reject any and all forms of centralized church and ecclesiastical organization and government. In the Baptist view there could scarcely be any greater disaster to Christianity than the formation of a great centralized bureaucratic organization, with a single directing head for all the denominations. As we believe, such organization would be the forerunner of new forms of strife and discord, new and bitter antagonisms, and new legal contests. And it is because Baptists desire to live in amicable relations with their brethren of other names that they oppose any artificial joining together of alien elements in any form of so-called organic church union. Since Baptists feel themselves called, not only to hold, but also to bear witness to the truths above set forth, they refrain from combinations with others in ways which would bring embarrassment to others by reason of the Baptists witness and embarrassment to Baptists by reason of the restraints imposed. We hold that freedom of preaching is of greater value to the world than the alleged gains of merely outward union.

Baptists are irrevocably committed to a great missionary and educational program, unhampered by any compromises of Gospel teaching. We are convinced that the whole world needs the Christianity of the New Testament, unmixed with errors brought over from earlier ages of autocratic and sacramental doctrines of the church. We pledge ourselves to such a program and pray for the cooperation of all our people to this end. In his new age of the world all Baptists should seek fraternal relations with each other, so far as this is practicable. Thus united upon the broad platform of the New Testament Christianity, we should seek together the great ends of an apostolic program of world redemption.

Finally, we would admonish all who accept these articles of faith and practice that they do not compromise them through either fear or sentiment, but that they so teach and observe these things as to commend them to the understanding and conscience of all men every where.

"Now to Him who is able to guard you from falling, and to set you without blemish in gladness before the presence of His glory; to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority, before all time, and now, and forever. Amen."

Signed by the committee appointed by the Southern Baptist Convention in Atlanta, Ga., May, 1919.

E. Y. MULLINS, Chairman,

Pres. Southern Baptist Theological Seminary

J. B. GAMBRELL,

President Southern Baptist Convention

Z. T. CODY,

Editor Baptist Courier

L. R. SCARBOROUGH

President Southwestern Baptist Theological Seminary.

WILLIAM ELLYSON,

President Foreign Mission Board, Southern Baptist Convention.

The Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., J. F. Love, Corresponding Secretary, invites correspondence with those in every land who find themselves in agreement with the above articles of faith and who crave fellowship with others who hold them.

Personal Purity Series No. 3

Subject: "PERSONAL PURITY AND YOUNG WOMEN."

Text: Matt. 5:8, "Blessed are the pure in heart; for they shall see God."

We come this evening to the third of our series of sermons on personal purity: "Personal Purity and Young Women." I use the term "young women" advisedly. My mother, at the age of 66, insists that she is a young woman. And so I've come to realize that there are no other kinds. Hence, we are to consider briefly but very frankly the relation that all women bear to personal purity.

Let us remember again our thesis: We have found that personal purity, or purity of heart, is essential to the world's success and happiness, because it banishes from the world sin, and the results of sin which are pain and sorrow and anguish and despair and evil and the shadows that come to hide us from God. Therefore, the world needs, more than it needs anything else, personal purity or pure hearts.

Last Sunday evening I tried to lay before parents their great responsibility with reference to this need. This evening I want to lay on the hearts of young women a weight of responsibility that is equally as heavy.

"The bravest battle that ever was fought!

Shall I tell you where and when?

On the maps of the world you will find it not,

It was fought by the mothers of men.

"Nay, not with cannon or battle shot,

With sword, or nobler pen;

Nay, not with eloquent word or thought

From the mouths of wonderful men.

"But deep in a walled-up woman's heart—

Of woman that would not yield,

But patiently, silently bore her part—

Lo! there is the battlefield.

"No marshalling troupes, no bivouac song,

No banner to gleam and wave,

And oh! these battles they last so long—

From babyhood to the grave!

"Yet, faithful still as a bridge of stars,

She fights in her walled-up town—

Fights on and on in the endless wars;

Then, silent, unseen, goes down.

"O ye with banner and battle shot,

And soldiers to shout and praise,

I tell you the kingliest victories fought

Are fought in these silent ways.

"O spotless woman in a world of shame!

With splendid and silent scorn,

Go back to God as white as you came,

The kingliest warrior born."

—Joaquin Miller.

Before I go further I feel impelled to speak:

1. A tribute to women.

I doubt if there is any man in the country, no matter how low he has fallen in sin, who does not somewhere deep within his soul, bow reverently before womanhood. Our mothers are women—our sisters are women. And when you insult the women of our nation you have insulted its men.

Perhaps there is no appeal during the recent war that made the blood of men boil, and sent them across the seas to fight, like the appeal for protection of unknown yet wronged women.

They tell us that there are countries where this is not so, where women are considered inferior to men and are treated as slaves. God be praised that we live in a nation where women are honored, and God help us to keep it always thus.

I have heard that equal suffrage will change matters, that our women are already getting bold and brazenly mannish. Surely this is not true. May I speak once again of that little white haired, 66 year young mother of mine?

For several years she has been voting. And with it all she is quite unchanged, the same little mother with her life all bound around her children. And as long as women are mothers, or look forward to motherhood, I am sure it will be thus.

"Blessed are the pure in heart: for they shall see God."

How can I lay this matter of responsibility most heavily on your hearts?

2. A young woman's responsibility is twofold.

First of all, she ought to live a pure life herself, keep her own heart pure. As long as we are living in a nation where double standard morality is quite the rule—if we are to have any morals at all, if there is to be any purity of heart, and life at all among our young people, hence any happiness and joy—how sad but how very true—you, women of our land, must live the pure life and keep your hearts pure. In this world of double standards it is a great battle.

I said last Sunday evening that male children, when they are born, have the same natures as female children. I believe that with all of my heart. Put a six months old boy baby along side of a six months old girl baby and lay a doll out before them on the floor. One will reach for it as quickly as the other. A boy is encouraged to be rough, a girl is taught to be modest and gentle. If a girl does something rough she is punished for it and shamed. If a boy does something rough, his father brags: "What a boy." "He's a boy all right, isn't he?"

Rear a girl with only boys as associates and her nature will develop like theirs. She is a "tomboy" we say. Rear a boy with girls and his nature develops like theirs. And the result is what we term a "sissy." And so girls are reared to be modest and gentle, and boys are reared to be rough and immodest. What is the result?

With all of his reverence for womanhood and the purity of the other sex, realizing somewhere deep within his heart that their natures are really alike, he resents this difference, this superiority. Every boy and man despises himself for his weakness, his immorality. And in a way he is seeking all of the time to break down the difference between himself and the girls with whom he associates, to draw them down to the same plane on which he lives. He feels that they, having the same nature, ought to be like him. He becomes a shrewd experimenter. He wants and he doesn't want to say of them: "I told you so."

In his experiments he is very careful, for most men are great cowards. Unless she "throws down the bars," as the saying goes, he will stay out. He tries calling the girls he knows by their given names or pet names, though he has known them only a short time. He feigns to be very careless. He picks at them and encourages a tussle—gets familiar. And all along he realizes that "familiarity breeds contempt." He despises himself for what he is doing, and much more he despises the girl who allows these privileges.

I doubt if any man ever held a girl in his arms or kissed her before he married her without wondering if some other man had not had the same privilege, and without wishing that she had not allowed it. I know a girl who was engaged to a boy. Both were my friends. They were very open about their loving. We all knew that she was allowing him to hug and kiss her. In a month the engagement was broken off. They will probably never marry. And we, her other friends, know her as cheapened because of the experience.

How easy it is to be slack. When out riding on a cold day, how nice it is for a man to slip his hand in a warm muff with that of some girl. What harm could that be? Oh, my friends, it makes it very much harder for the girl to rebuff the next and further advance.

When a man puts his hands on a woman who has not encouraged it, it is an experiment, and he hopes to get his face slapped off. He will seek her friendship if she slaps him. He will despise her if she don't. When a girl is slack and men hover around her, she thinks she is popular. Far from it.

What a strange paradox—though men idealize womanhood, they try to break it down. And a girl, if she is to be protected, must protect herself—she must! she must! she must!

And in the second place, she must help men to live pure lives. With conditions as they are, we will be as pure as you women demand that we be—no purer. In three generations you could make for the world single standard morality.

Instead, you idealize immorality in our sex, that which you despise in your own. You like a fast man, say that he is a man of the world, knows so much. You excuse us by saying that "he must sow his wild oats." What a lie. A man has no more right to sow wild oats than a woman. You countenance in men what you abhor in yourselves. You encourage it, you lionize impure men.

Have I been too hard? Listen! Let a pure modest boy come to town—one who will treat every girl as she ought to be treated. In a week he is termed a "stick," "too slow for me," "a bore," and he is never popular. But let a wild, immoral fellow drop in. In a week he is invited into the best homes and the girls are saying of him: "He's a live one," "some class."

I know men who were the fathers of children in towns where I have lived, children who would never be called by their names. And these men were prominent at every social event, though the whole community knew of their sin and hated the women who bore their children for them. I plead with you that such may no longer be the case. Demand that we be pure.

I bow my head in shame as I speak one word more. Though the next ten years of my life ought to be my best, I'd give them gladly to be able to say that I am as pure as I would want a woman whom I was to marry to be. And it would be worth it.

Serman preached Feb. 22, 1920, Marks Baptist church, by W. O. Blount, pastor.

Young People's Committee Miss Tyler

A meeting of the young people's committee has been held in which different lines of work were discussed. During the past month most of the college questionnaires have been sent out. We would call attention to the three regional Baptist Student Conventions to be held under the Foreign Mission Board, one at Greenville, March 26-28; one at Louisville, March 30-31; and one at Fort Worth, April 2-4. Missionaries on furlough and forceful leaders of the S. B. C. will present the needs of foreign missionary work. We feel that these conventions offer a splendid opportunity to come into touch with a number of our thoughtful young women. The Foreign Mission Board heartily welcomes the co-operation of the W. M. U. and your committee would recommend that each state send her college correspondent or young people's leader and if possible both, to the convention in her district, each state bearing the expenses of the official representatives; and that the Union send Mrs. McLure to all of the conventions as the W. M. U. representative.

MISSISSIPPI WOMAN'S MISSIONARY UNION

President—Mrs. A. J. Aven. Vice President—Mrs. A. K. Godbold, M. F. Doughty, E. K. Lide, Jas. W. Champlin and R. L. Lanyon. Other Members—Central Committee—Messdames A. H. Longino, B. Bridges, McDonald Watkins, Rhoda Enochs, L. H. Hobbs, Miss Nell V. Bullock, Mrs. C. M. Hall. Secretary—Miss M. M. Lackey. Treasurer—Miss M. M. Lackey. Young People's Leader and Recording Secretary—Miss Fannie Tr. College Correspondent—Miss Mary Ratliff, Raymond. Training School—Mrs. J. L. Johnston, Hattiesburg. Margaret F. Trustee—Mrs. W. J. Davis, Jackson. Personal Secretary—Mrs. J. P. Farrell, Jackson. Editor W. P. U. Page—Miss M. M. Lackey. All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

OUR MISS MALLORY

"Self control is the jewel of the soul." How the phosism, learned long ago, kept ringing its bells through the heart and mind, as for the first time, we saw it perfectly exemplified. Word reached us last Wednesday morning that Col. Mallory was dying. Miss Mallory received the wire just before she was to speak to the girls at Women's College. Her plans for the day were to speak at the College in the forenoon then to the women at the First church in the afternoon, where we were holding a Rally.

With the dread sorrow overshadowing her, she planned quietly and quickly. She made the address to the girls, and what a message it was! She came immediately into town and to the church where, according to her plan, we had arranged for her to make a forenoon address. She began about fifty minutes before her train was to leave. She filled forty of those minutes, talking to the women. Never have I heard her do so well; from the fullness of her aching heart, she brought the message from her Master, which was most needed just there and then. Her father passed on at noon that day—just as she was leaving Hattiesburg for the long, lonely journey to Selma.

Both her addresses that day were great. But by far the greatest influence was her calmness and self control.

Sisters, all over Mississippi, send her a word of love.

Remember to pray daily for the State Meeting. It convenes April 12-15, in Vicksburg.

ATTENTION PLEASE

Our fourth quarter does not end till April 30th. But because of the fact that our State Meeting convenes April 12-15, I am asking that a report for the two months, February and March, be sent by April 1st. These include the gifts for April in the first quarter of next year, making four months in that quarter. This need not inconvenience you in the least, and will be quite a help to your Secretary.

DELEGATES TO S. B. CONVENTION W. M. U.

It is time to send on your names if you propose to attend the convention in Washington. Send to Miss M. M. Lackey. Remember at our State Meeting in Vicksburg we hope to elect all delegates; names that have been sent this office will be presented at that meeting. We are trusting however that every sister who wishes to attend the Convention in Washington will be present at the State Meeting in Vicksburg. We are this year entitled to forty delegates.

DELEGATES TO THE STATE MEETING

Several sisters have written to know how many delegates might be sent to the State Meeting. We hereby give Article III of our Constitution:

Representation—The annual convention of the Woman's Missionary Union shall be composed of the woman's Central Committee, Associational Superintendents, one woman representative from any Baptist church in the State, and one additional representative for every one hundred church members over the first hundred. Each society organized to foster the work of the Convention shall be entitled to one representative or more as hereafter provided.

"SHOWERED"

Were you ever showered? Did you have some inkling of the coming of the shower before hand? Or were you completely taken by surprise, and so swept off your feet that you were utterly wordless?

This Secretary has been showered. She did not have the remotest idea that such a thing was in the wind. And when the shower broke over her, she lost her head, she lost her gift of gab, and was as muteless as a mummy.

What might have happened she does not know, save for the fact that a tactful brother, Dr. S. E. Tull, was a bout to address the meeting, and he went straight ahead, weaving into his introduction some beautiful things that the secretary longed to say. Here's expressing our gratitude to him.

The Shower was given by the sisters of Lebanon Association at the nearing close of the Rally Day in Hattiesburg last Wednesday. After a beautifully rendered solo by Mrs. Jones, the soft accompaniment continued, the front doors of the church were thrown open and there came marching down the aisle dainty white clad Sunbeams, bearing baskets over-laden, and trimmed in W. M. U. colors. They marched under a banner also borne by Sunbeams, bearing the inscription: "Lebanon Association." On they came, keeping splendid time to the music, till they reached the Secretary. There at her feet they placed the baskets—Now I cannot tell just what followed because I do not know!

Bye and bye, when the session closed we gathered together and opened the packages. How I wish every sister in the state could have been close by and peeped at the beautiful and useful things. There were handkerchiefs, hose, toilet articles, dainty underwear and collar and cuff sets.

Do you wonder that this poor, unworthy Secretary was wordless? Do you think it strange that down in her heart she could think only of Tiny Tim's prayer, "God bless us every one," and say it over and over again while the preacher was delivering his message?

But other thoughts came later; and other resolves: That with His help, she would try to be worthy of the love with which the dear sisters showered her—for Love was the greatest of the gifts after all, and it was wrapped up in each package that was presented.

Again Beloved, let me say thank you, and God bless you.

MARGARET McRAE LACKEY.

Your Secretary.

REPORT OF W. M. U. CORRESPONDING SECRETARY—MARCH 3, 1920

This is being written on the train enroute to my father's home in Alabama. Since every one knows the thrills of the home-bound heart, I know you will forgive the jerky thoughts of this report even as the copyist will kindly forgive the wretched penmanship.

This past week has been spent with the W. M. U. Training School in Louisville, Ky. Mrs. James, Mrs. Lowndes, Mrs. Thomas and I arrived there early Saturday morning, the 21st. After a most nourishing breakfast we had a conference with several friends who are deeply interested in the future of the school. After dinner there was another conference with two other advisers and then Mrs. Lowndes left for Baltimore. I spent the afternoon writing an article for the state papers concerning certain plans which were adopted at the conference in Nashville.

That night the students gave us a "Surprise Party" in the basement. The laundry was used for such stirring scenes as the appeal to Betsy Ross for the nation's flag and the dashing marriage ride of young Lochinver and fair Ellen. In the kitchen we pulled candy or failed to pull it as the case might be.

On Sunday afternoon Mrs. James and Mrs. Thomas statted back to Richmond and I alone remained of our original party. Much as I missed them and Mrs. Lowndes I was not one bit lonely

for the life at the school is one continuous round of interesting events from the 6 o'clock rising bell until slumber time at 10:30. The infirmary had dismissed practically all of its patients and as there had been only one rather serious influenza case, there was decided cause for thanksgiving. However, deep regret was felt when Miss Emma Leachman, a member of the faculty had to be operated on for appendicitis. There were no complications and there is every reason to expect a sure recovery.

The morning chapel services were usually helpful to me. They were lead each morning by one of the students, each of whom showed decided ability. After supper each day we gathered again in the chapel for the talks which I was asked to make. In the audience were also several of the wives of the seminary students, who live in the city, as well as other city friends.

While in Louisville I had the pleasure of attending the Kentucky W. M. U. Central Committee meeting and also that of the W. M. S. of the Fourth Avenue Baptist Church. The latter had a delightful social feature as did also the gathering of the ladies of the Highland Avenue Church, whose guest was Mrs. W. J. McGlothlin, now of Greenville S. C.

KATHLEEN MALLORY

REPORTS FROM WEEK OF PRAYER PROGRAMS

Pascagoula, Miss.

My dear Miss Lackey:

We closed our Week of Prayer programs last Saturday and feel that we were greatly benefitted by having attended these prayer services.

The weather was bad and we had only a few each day, but the reading, the talks and the prayers were so interesting. We were sorry everyone couldn't hear them, but those who failed to come were the losers.

Sincerely,

MRS. R. L. WEBB.
Ackerman, Miss.

Dear Miss Lackey:

On last Tuesday, March the second, carrying out the suggestion of our resident, Mrs. Rogers, we combined the four days of prayer into one. Each program was carried out under the supervision of an efficient leader. The society was well represented and much interest was manifested.

At the noon hour a sumptuous table was spread each member having brought a favorite dish. Several teachers joined us from the High School at this hour, which was very much enjoyed by each one present.

This was a day we feel very profitably spent. Each one went home feeling broader and more determined to reach out to help others and to do the will of Him who makes no mistakes.

Yours in the work,

MRS. L. MAY CARTER

The Sunbeam Band of the First Baptist church at Natchez held a very interesting service at the church Friday afternoon, at the close of the W. M. U. Week of Prayer service.

Quite a nice audience enjoyed their program which consisted of motion song, impersonating the Mission children of the work fostered by our Home Board. A sweetly rendered solo, collecting the offerings, and making the first payment of their pledge of sixty dollars on the 75 Million Campaign. The singing of America by all present was enjoyed; also a delightful dialect selection given by Mrs. Willis for the Sunbeams.

The Benediction was said by the pastor, Dr. W. A. Borum, which closed our public service.

Our Sunbeam Band has been very busy working away, getting their pledge money together. Last week they wended their way to the Orphans Home in our city and presented Mrs. Armstead, the manager with a nice warm comfort quilt they had helped to make.

Then a delightful half hour was spent in games and play with the children, promising to come and have a meeting, together with a picnic lunch under the spreading trees sometime in the near future.

MRS. S. M. SHAW, Leader.

TETTERINE
MAKES HAIR BEAUTIFUL, FREE
FROM DANDRUFF AND KEEPS
THE SCALP HEALTHY.
60c at your druggist's or from the

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS
GET THE BEST POSITIONS"
Call or write for Free Catalogue

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 671F Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.



ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

To Fortify the System Against Colds, Grip and Influenza

take GROVE'S TASTELESS CHILL TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c.

NEWS IN THE CIRCLE

MARTIN BALL.

Dr. J. W. Conger has resigned the presidency of Central College, Conway, Ark. This action was taken on account of failing health. He is now at Miami, Fla., and will return to Conway as soon as he regains his health. Doak S. Campbell, former business manager of the college, has been chosen to succeed Dr. Conger.

The church at Fayetteville, Tenn., will begin a meeting Thursday, March 11, with Pastor Roy Chandler doing the preaching and Gospel Singer Charlie Butler in charge of the music. This is a fine team and we hope for good results. Bro. Chandler's work at Fayetteville has prospered marvelously.

Rev. J. W. Mayfield has resigned the work at Mart, Texas, and accepted the work at Brownsville, same state. He has accomplished great good at Mart.

The Home Board evangelists are conducting a cooperative evangelistic meeting with the nine churches in San Antonio, Texas. They are assisting the pastors.

The Gaston Avenue Church, Dallas, Texas, has secured the services of Dr. Curtis Lee Laws for a meeting in April. This will be a treat for all who hear him.

In the simultaneous evangelistic

campaign in Oklahoma City, Dr. A. T. Robertson assisted the First Church, and T. T. Martin the Edmond Church. There were giants in those meetings.

The address of Rev. C. Cleveland Kiser is 154 Euclid Avenue, Atlanta, Ga. It would be splendid if some of our pastorless churches would induce him to come back to Mississippi. He did fine work in the state.

The First Church, Henderson, N. C., has added \$1000 to the pastor's salary and Dr. E. E. Bomar is happy. Like the balance of us he was feeling the pressure of high prices.

Dr. A. J. Holt of Arcadia, Fla., has been presented with a good automobile and an increase in salary. We know of no one more deserving of such beautiful consideration.

It will be splendid to have our own J. R. Nutt back in Mississippi as well as W. F. Yarborough. We cordially welcome them back home. When any others get tired roaming around we will open our doors to you.

Pastor Mel. Leamon has just closed a great meeting in his church, the First of Lenoir City, Tenn. There were 109 additions, over 100 by baptism. He has held three meetings with his churches in the last fifteen months and did all the preaching.

Dr. G. Campbell Morgan has been with Pastor Len G. Broughton at the First Church, Knoxville, Tenn., for

(Continued on page twelve)

"I am well! - your chickens and stock well?"

If not - Give them Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!

Don't Buy Nitrate Fertilizer
Produce it yourself—Use Nitra-germ
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. N-24.

NOT CHARITY --- BUT BUSINESS

Two Things for the Members of The Annuity Fund:

To provide for them an old age Annuity of \$500.00 after they become 68 years old.

To provide a disability annuity of \$500.00 should they become totally and permanently disabled before reaching 68.

This Work Now is Placed Upon a Secure and Permanent Foundation

THE minimum annuity in each case is \$100.00 and the maximum is \$500.00. The premium which the member pays provides the minimum of \$100.00, which is 20 per cent of the maximum, \$500.00. The denomination provides the other \$400.00, which is 80 per cent of the maximum of \$500.00.

The member pays according to his age.

All payments cease when a member becomes disabled or reaches 68.

If a member becomes disabled or dies before his annuity reaches the maximum, the annuity continues to grow for the benefit of himself, or his widow and orphan children until it reaches the maximum of \$500.00. This is one of the great provisions of the plan, and is not carried by any other institution providing annuities, so far as we know.

A member on reaching 68 must have served thirty years in the Baptist ministry in order to draw a full annuity of \$500.00. If he has served less than thirty years, his annuity

will be scaled as set forth in the schedule of annuity benefits.

There is no scaling of the maximum annuity for those who become disabled.

Fifty-eight is the maximum age for joining, except that one may join as old as sixty-three, provided he begins to pay as of fifty-eight.

Any member may take as many units as he pleases and thus increase his annuity by \$100.00 per year.

Unmarried women missionaries of the Foreign and Home Mission Boards may become members of the Annuity Fund.

The widow of a deceased member is entitled to three-fifths of his annuity. A widow cannot receive less than \$60.00 per year, nor more than \$300.00.

If the widow dies leaving minor children, the deceased father's annuity will be equally prorated among them as provided in the Annuity Plan.

For further particulars and plan, address

WM. LUNSFORD, Corresponding Secretary

Relief and Annuity Board of the Southern Baptist Convention

SLAUGHTER BUILDING

DALLAS, TEXAS

Conphoro Water

Has been used for the past thirty years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky. May 4, 1918.

Mr. John Hoerr,
St. Louis, Mo.
Dear Sir:—After three years' untold suffering in bed flat on my back, and four years in one room, I began to use your treatment—Conphoro Water.
After taking three bottles I am now in the best of health, as you can see from my photograph. I am again on my feet, and can never say enough in favor of the Water, for its use saved my life.
Your friend,
W. K. VOWELS.

Conphoro Water is not a mineral water, but a medicine. For full information, address,

John Hoerr,

1616 Pine St., St. Louis, Mo.

Save Two-thirds Fertilizer Bill

Nitro-germ

on your peanuts, peas, beans, etc. Doubles your crop, leaves available nitrogen for cash crop. Costs \$2 per acre, 5 acres. Nitro-germ, Savannah, Ga. For Book No. M-24.

ANTI-FLUENZA

Poultice Plaster. A soothing anti-septic Poultice. Heals Leg Sores. Draws out poison. Stops itching around sores, and heals while you work. Write today describing case, and get Free Sample. Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

How Farmers Profit by Spare Time

Your time is valuable. Are you utilizing it as you should? Peanuts, Velvet Beans, Soy Beans and Cowpeas are planted in your immediate section. You can take on the side of Nitro-germ, earn extra money, and at the same time bring about a richer and more profitable farming area for your friends. Nitro-germ improves the crop and land. It is not an experiment and thousands of farmers are using it yearly.

Our representatives make big money and if you will write for our book and let us explain to you the mode of working you will become an enthusiastic and successful representative.

Address Sales Manager, Box 363, Savannah, Ga. See our Nitro-germ ads in this paper.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISE

If you have Catarrhal Deafness or head noises go to your druggist and get a bottle of Earsal (double strength), and add to it a pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day. This will often bring quick relief from the distressing head noises. Closed eustachian tubes should stop dropping into the throat and the mucus should be taken out. One who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price \$10c by Chas. A. Smith Drug Co., Atlanta, Ga.

HEADACHE
Bad for Health • Upsets Nerves • Go to Drug Store • Try **CAPUDINE**
BY DOSE AND IN BOTTLE \$1.50

THE VOICE OF A PREACHER'S WIFE.

A Pastor's Wife in Religious Herald.

As a preacher's wife I have been interested in and of course appreciative of your efforts to relieve the conditions of our ministry. There have been many splendid articles by both laymen and pastors. Always the wife is kindly spoken of and we, the wives of pastors, thoroughly appreciate it. I am wondering just what some of our good people would think if they could know what some of the actual life and experiences of the pastor's wife (and of course the pastor and family) just at this time. Unless you are one of us, trying so hard to live, be cheerful and look decent, as we must on a pitiful salary, with little hope of increase, you really know so little about our inner life that I am going to put pride aside and let you see actual facts in the lives of several as I know them.

We live in a prosperous, well-to-do section of the state, have a town and country church, a good parsonage and \$900. Does that look big? Listen then. That \$900 has to take care of nine people and a horse and buggy to keep. Now, if we could only leave off the horse—which must be fed, even if we go hungry. We have a garden and can raise a small part of his feed, but only a small part, so we must allow \$150 for care of the horse and buggy, which will bring our actual money down to \$750. When we first came some good friends would bring feed, but it's a rare thing now—they forget.

I do all my housework and all the sewing for my large family, as well as take an active part in all of our church life, especially the woman's work, and have only the laundry done out, but during this bitter winter I have found there was not money even to have the wash done, for the children must have shoes and they are so high and come to pieces so quickly, so for the first time in my life I have done the wash. Physically, I am not strong enough for such work and was never used to it, for I was reared a city girl—with all that this means.

It is customary for people to say of preachers and families they are extravagant and poor managers, or they could make ends meet better. We wish some of those people had to solve our problems sometimes.

We have to pay the same for groceries and for some more than you do in Richmond, and have to buy almost as much of them as you. Of course, we have a summer garden and I can everything possible. I do not say preserve, for that we cannot afford to do much of. So our cost of living is almost as great as if we were in a large city. The children have learned to be satisfied with whatever they have at meals. I try always to have enough bread, but if we get steak—not often—a two-pound steak is made to do for two meals for nine people. I make a good lot of gravy and we "claim" its all right. Extravagant? A few days ago unexpected company came in for dinner, one of my few hens had to go. There was absolutely no money to go out to buy meat with. The dinner passed off well. The good hus-

band knew the children must have some of that hen for supper—most of them were at school, so he carefully served the guest well and us lightly, and so saved our half of the foul uncut for supper. When the children were at the supper table they decided among themselves that the meat was to be saved for school lunch next day—children do love to carry a nice lunch to school—and they would be satisfied to "pick bones" and eat gravy and dressing. Part of the neck and rump were father's and mother's share; with no previous understanding between us we both left the two pieces untouched, for we were thinking of breakfast, and the next morning those two bones, the leftover gravy and some potatoes were hashed and made the morning breakfast. Extravagant.

That incident is not an unusual occurrence in our home—but our people must not know it—we must let them think all preachers and families "extravagant." Oh, yes, things are sometimes sent in by our people. Every pastor will find some among his people who think nothing too good for their pastor. Blessings on them! While we have experiences, too, with others who will brag of their liberality to the pastor, and it would not do to tell of what it consists, for if it were really known it might shame the generous(?) ones. But we cannot depend upon these things. The salary is our living as it is yours.

I can show you a family of well-trained children whose preacher father and mother try so hard to keep them well and train them to be fine Christian men and women, whose two little boys have one overcoat between them. When it is very cold one of them has to stay from school, for their underclothes are not warm. The little girls have only cheap underwear and no flannel skirts and only sweaters, the mother has no flannel underwear, and though she has been told many times what a pretty suit she has, no one outside the home knows it is a left-over suit sent by a relative, carefully sponged and pressed. She is a bright woman and a good leader, is always ready to do her part in the church life. She will step out laughingly to do whatever is necessary, in entirely inadequate clothes, pretending she is warm enough, but don't you know she would love to put on new things, too, and it is mortifying to have to depend on left-overs from others, and her heart is heavy with anxiety over her loved ones? The good people tell a mother that children always look so neat and nicely dressed. How do they know that the little blouses and dresses are washed and ironed several times a week, and the clothes are remade from relation's clothes and so many tears sewed into them? The fathers of these families are well educated men, and so capable of making a good salary in any other profession, but God calls them to preach. Does He not command His people to care for them? Their people love them as they often show, but they do not realize—they must be waked up to know that the pastors must receive a living salary or be forced to give

(Continued on Page Fifteen.)

LESS MEAT IF BACK AND KIDNEY HURT

Take a glass of Salts to flush Kidneys if Bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 95 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

TETTERINE Clears Baby's Skin

and drives off the rash and pimples. Harmless, soothing, fragrant. SHUPTRINE CO., SAVANNAH, GA.

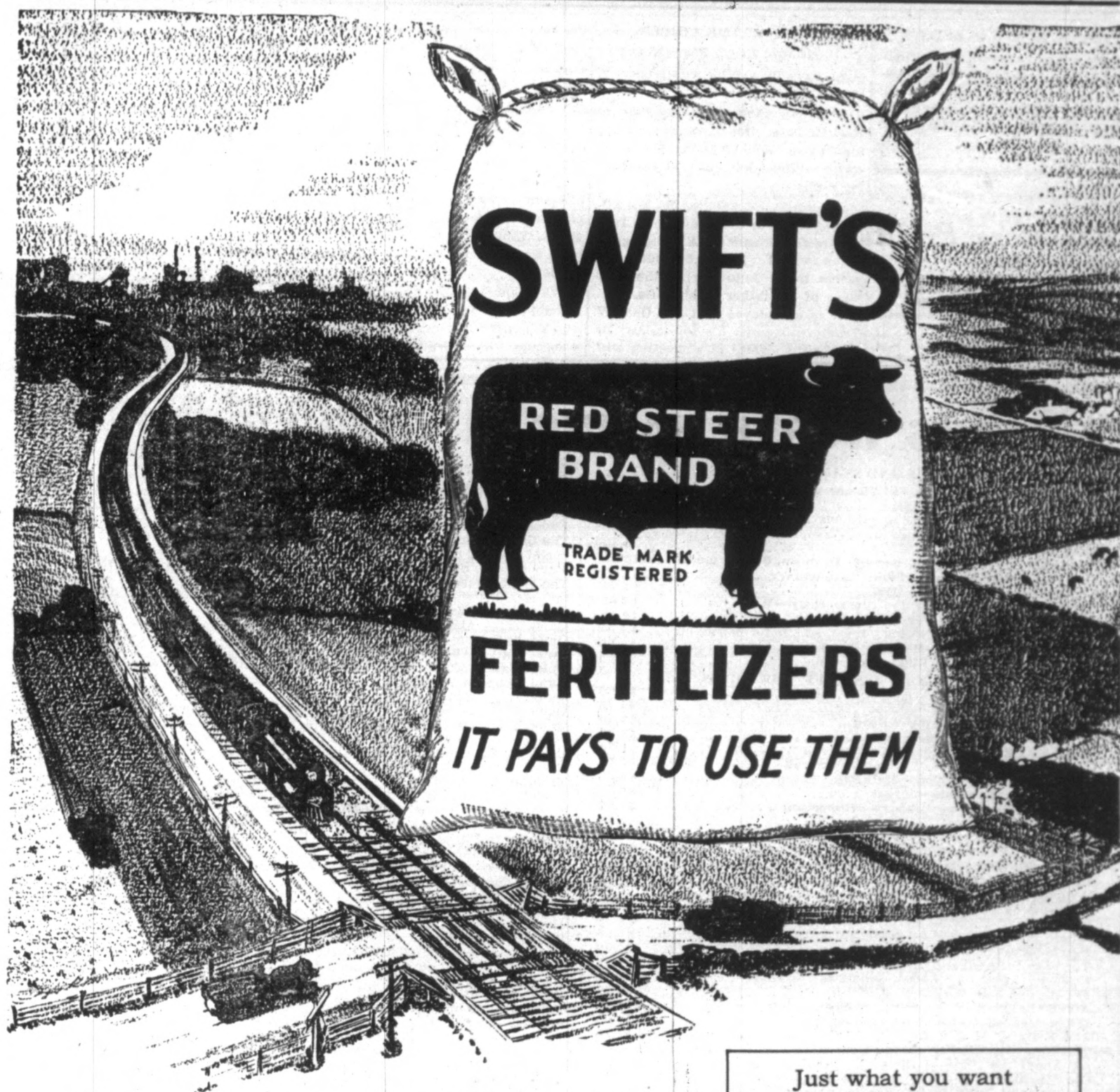
Sage and Sulphur Darkens Gray Hair

It's Grandmother's Recipe to Restore Color, Gloss and Attractiveness.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

TIRES 1/3 LESS
Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. \$500 to \$10,000 Miles Guaranteed. 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation. 981 Service Bldg. Kansas City, Mo.



Prompt Delivery

Not only do you get unusual value in Red Steer Fertilizers, but our 24 factories, located at advantageous railroad points, enable us to make prompt deliveries.

By shipping from the factory nearest to you, much time is saved.

And when desired, our dealers hasten your orders by telegraphing them in.

Farmers all around you are seeing the possibility of big profits ahead and the need of fertilizers which will produce the biggest crops.

So they are ordering Swift's Red Steer Fertilizers.

If you appreciate using a highly successful fertilizer, backed by prompt service, you will ask for Red Steer brand. Now is the time to order from our local dealer, or write Dept 234 at our nearest Sales Division.

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NEWS OF THE CIRCLE

(Continued from Page Nine.)

eight days in a Bible conference. A great time is reported.

It is now announced that John D. Rockefeller's gifts to various objects amount to \$500,000,000. There are many millions left yet that the Master needs.

John D. Rockefeller Jr. has given \$500,000 to the endowment fund of Brown University. A campaign is being waged for \$3,000,000. He seems to be following in the footsteps of his father in his gifts.

It is announced that Dr. Geo. W. Truett will assist his son-in-law, Dr. Powhattan James in a meeting with

the First Church, Lynchburg, Va. We expect to hear of fine results.

Our own Secretary, Dr. J. Benj. Lawrence spoke at the dedication of the Second Baptist Church meeting house recently. We hear that he made a wonderful impression. Gov. Brough presided.

It seems there is quite a difference of opinion concerning the objects and purposes of the interchurch propaganda. We had better hands off, at least until we know more than we do now.

We deeply sympathize with Dr. Allen Fort in the death of his wife, which occurred in Nashville, Tenn., a week ago. The entire city was startl-

ed with the sudden shock and thrown into great sadness. May His rich grace comfort the heart of our bereaved brother.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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RAMON'S LIVER PILLS

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

One, two, three, four, five more days and the ticket agents all over Mississippi will be busy selling tickets for Newton. All trains lead to Newton that day. It may rain and hail and sleet and snow, but if the "FLU" don't get us we are going sho.

Many pastors would do well to organize their prayer meeting forces into a B. Y. P. U.

Pastor Owen Williams of Forest re-organized their Senior B. Y. P. U. last Sunday. The first steps were to have the church elect the officers. Putting the B. Y. P. U. under church control is very essential.

At the preacher schools at Louisville and Hattiesburg last week, at the B. Y. P. U. hour we had a demonstration. The Senior Union at Louisville gave the program and the Junior Union of the First Church Hattiesburg, gave the program there. At both places the program was fine and every body enjoyed it and as a result we are expecting several new B. Y. P. U's. Nothing like a demonstration to get the work before the folks. They can understand that when they can't understand a speech.

It isn't always the poorest train that is the slowest train. Sometimes the train runs slow because it is heavily loaded. And that is true of some B. Y. P. U's. Now there are a number of things that may load your Union down. Suppose you check up and see what your load is. Whatever the load is it is a legitimate load no doubt, and perhaps the only thing you need is more POWER. Your wires connecting you with the heavenly dynamo may be grounded. If you are not making schedule time in the work there is a reason. Find out what it is and adjust it.

One Junior B. Y. P. U. in making their wishes for the new year wished that they might have more tithers. That is a very happy wish and shows that our B. Y. P. U. boys and girls are being taught the stewardship of money. The ideal B. Y. P. U. is the 100% tithers B. Y. P. U. Plus some other things of course. How many tithers have you in your B. Y. P. U.? The Bible teaches it and so ought you.

Where are we going next year with our convention? We have heard it suggested from one or two sources, we are not saying where, but, if you want it let the church vote to invite it and send enough delegates to Newton to pull it your way.

We have added ten other B. Y. P. U's to our list within the past week. Be sure when you organize a new Union, that you report it to us, giving the name of the person elected president or leader.

Many times we can overcome our difficulties and problems by PRAYER and PERSONAL WORK. Put GOD

into it Put YOURSELF into it. It takes both. God does not work single handed usually, and neither can we, but with Paul we can say, "I can do all things, through Christ who strengthened me."

One of the good suggestions given in the manual to the president is that he "Begin, run and close on time." That is especially suggestive, since our young men have had the army training of doing things at the appointed time. It will not only please the boys, but it keeps from running into the evening service time. It is very essential to the success of the evening service that it begin on time, and we, above all others, should seek to help all we can the evening preaching service.

We call attention again to the AIM of the B. Y. P. U. "Training in church membership" and want to stress the first step in "church membership" is attending the church services. Some B. Y. P. U's, according to reports coming in have not learned this, others are nearly 100% in that point of "other work."

Write to Miss Fanna Mai Kees, Brookhaven and ask her to tell you about their "Smile Book."

If a church is WISE it can regulate in a large measure, the SOCIAL LIFE of its young people, through the B. Y. P. U.

Jasper, Smith, Neshoba, Pike, Monroe and George counties have set their date for their B. Y. P. U. county convention. The dates will be given later. We are expecting every Baptist in each of these counties, both pastors and people, to generate spizerinktum into this meeting. Other counties will announce their meetings later. Don't put it off waiting for the "OTHER FELLOW" to act. Get busy.

Mr. O'Brian, district organizer for District 5, says he found one of the best B. Y. P. U's he knows anything about, way out in the country. We have lots of good ones like that.

When is the best time for a country B. Y. P. U. to meet? Perhaps Sunday afternoon. Perhaps on Sunday, just following Sunday School, some Unions find it most convenient to meet some night during the week. Perhaps Saturday night. Pick the time that will best suit the folks.

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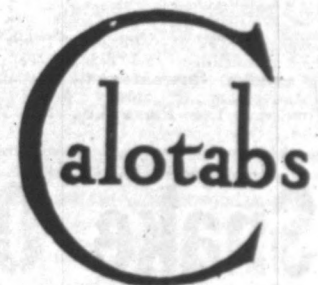
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If you obtain the curative properties of even the best known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. It tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, soothes the inflamed throat, and soothes the inflamed membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness, and bronchial asthma, there is nothing better.

Pinex is the most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment ask your druggist for 2½ ounces of Pinex with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Miller's Snake Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes. Try it right now for rheumatism, Neuralgia, Lumbago, sore throat, stiff and swollen joints, pain in the head, and limbs, corns, bunions, etc. After application pain usually disappears as if by magic.

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Accept no substitutes. This great oil is golden red in color. Manufactured by Herb Juice Medicine Company. Every bottle guaranteed—30c, 60c and \$1.00 a bottle, at all good drug stores.

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DOWN IN EGYPT.

By Z. T. Cody.

Our party, contrary to all our plans, was detained for more than a week in Egypt. Our purpose was simply to pass through the land of the Pharaohs on the homeward journey; but at Jaffa we unawares were taken on a ship that had touched at Beirut, a port that was suffering from the bubonic plague; and when we reached Port Said, Egypt, we were kept in quarantine for three days, in the meantime the ship on which we had engaged passage to Italy, pulled out, and the next ship would not sail until January 4, nine days later. In many respects it was not a pleasant wait. The ship on which we were detained was small and without accommodations for its extra large cargo of passengers; the quarantine orders that shut us in were useless and not impartially executed; the passengers were in a rebellious state of mind, for some of us were being left and others were forbidden to go ashore to have Christmas with their wives who had come from England to spend the holidays with them; and the very contrast, between what we all counted on and what we had, made the occasion one not to be forgotten. But as a matter of fact we underwent the hardships and should have borne our disappointments with more equanimity; and, as things turned out, the quarantine gave our party an opportunity of seeing a little of Egypt, which otherwise we could not have had.

Egypt is a wonderful, a perfectly marvelous land. No traveler to the Orient should ever fail to give it a prominent place in his itinerary. Usually Egypt is visited because it is on the way to Palestine. To the Christian it is, of course, not so interesting as the Holy Land. What country is or can be? But no land equals Egypt for the number and character of its great monuments and remains of antiquity. In Palestine the traveler sees only the hills and plains that our Savior saw and walked over. The houses, temples, walls, roads, monuments and other products of the civilization in which he moved are all gone. Nothing remains but the natural objects of the land. The only probable exceptions are a few fragments of walls and foundation stones and broken columns. But in Egypt it is otherwise. The traveler sees the wonderful works of art that Moses himself saw, and can gather from a hundred things that yet remain, in more or less completion, the very kind of civilization the Jewish law giver grew up in. I would advise those of my friends who purpose a visit to Palestine to give two weeks to Egypt, and three would be better.

The best time to visit Egypt is November and after—the very best time is January and February. These latter are by no means the best months for Palestine. The early spring is the ideal season for Abraham's land. October and November will do. But the summer and winter are out of the question. Either go to Palestine in November and come to Egypt in December, or come to Egypt in February and go up to Palestine in March.

The fertility of Egypt is beyond all

description, for Egypt is nothing else but the bottom lands of the Nile. At Cairo, some two hundred and fifty miles south, the fertile plains or bottoms are about twenty or twenty-five miles wide; and this width, varying as you ascend, is practically maintained for near a thousand miles. Almost every acre of this whole region from north to south is under cultivation and is marvellously productive. It rents from twenty-six to thirty-five Egyptian "pounds" per acre. At present an Egyptian pound is equal to exactly four dollars of our money, normally it is equal to five. That is, this land brings annually in rent about \$120 the acre. The long staple cotton, sugar cane, wheat, millet, alfalfa, and all tropical vegetables and fruits are produced in rich abundance. Egypt knows nothing of frost or freeze, and three crops in twelve months is common. Today the long staple cotton is bringing a little more than a dollar a pound; and the farmers of Egypt have more money than they know what to do with. I am told that they will not trust the banks, and that it is a common practice for those who possess money to bury it.

But Egypt is one of the most dissatisfied lands on earth. All classes are united, it seems, or seems to be, in a demand for national independence. All that is desired of the British is that the British get out and leave not a vestige of British authority behind. On this question feeling is intense. At present there is in Egypt a British Commission, come out to adjust the troubles; but the Egyptians refuse to consult with the Commission because the Commission wants a common ground of compromise and the Egyptians want nothing but complete independence. No one seems to know what the outcome will be.

I am not versed in such matters. But it is safe to say that England will not get out of Egypt. How the Egyptians could hope for such a thing is more than a stranger can see. It is, in fact, not even among the possibilities; and yet the leaders, or so-called leaders, of the Egyptian people have worked them up into a frenzy for this impossible demand.

The worst thing, so on-lookers are agreed in thinking, that could happen to Egypt would be for the English to withdraw and turn the country over to its native leaders and rulers. The conditions of the common people is bad enough as things are now. If these common people share in the present overflowing abundance they give not one single sign of the fact. Their ragged clothes, and filthy, miserable villages, and diseased bodies are sufficient evidence of grinding poverty. Today as in all the ages of the past Egypt is the land where the rich exploit the poor, and where the vast natural wealth which God bestows stands in condemning contrast to the wretched condition of the poor people who work the land. There is some hope of a better state of things under England.

And I am fully persuaded that this hope is the chief cause of the present unrest. The selfish, conscienceless leaders of Egypt do not really want a better state of things. They want to exploit the poor as they have

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Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reeder, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

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U. S. ARMY wool, olive drab blankets, best grade; 54 by 84 inches; weight, 4 pounds; \$5.95, or \$70 dozen.
U. S. ARMY olive drab blankets, the blanket for service, long wear and comfort; clean and sanitary; good condition; size 62 by 82, grade A, \$7.95 each, or \$91.50 dozen; grade B, \$6.95 each, or \$81 dozen; grade C, each \$5.95, or \$70 dozen.
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U. S. ARMY cot mattresses, cotton, good condition, grade A\$6.95

WEARING APPAREL.

U. S. ARMY wool underwear, washed clean and sanitary, good condition, 95c garment; \$1.85 suit; dozen lot, suit \$1.75.
U. S. ARMY Wool Shirts, seen service, but good condition; olive drab; clean, repaired. Grade A, \$2.95 each, or \$29.95 doz. Grade B, \$2.50 each, or \$27.50 doz. Grade C, \$1.95 each, or \$21.50 doz.
U. S. ARMY wool breeches, dyed and pressed; good condition; \$30 dozen, or pair \$2.50.
U. S. ARMY regulation wool overcoats, dyed dark blue; excellent condition; would cost \$50 now; special value\$11.95.
U. S. ARMY leather sleeveless jackets, brand new; will last for years\$10.95.
U. S. ARMY steel helmets; beautiful souvenir of war\$2.50.
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U. S. ARMY wool combination suit, including breeches, coat, leggings\$8.45.
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STOVES AND RANGES.

U. S. ARMY heaters, "Radiant Home" Hot-blast; large size, nickel trimmed; beautiful stove, slightly used; worth \$65; special \$37.50.

MISCELLANEOUS.

ENGLISH knife bayonets, Sheffield steel; may be ground into excellent carving, fishing, hunting knife\$1.00.
U. S. ARMY steel paring knives, brand new, special, 10c each, or \$1.10 dozen.
U. S. ARMY Krag rifles, high power, absolutely in good condition\$23.75.
U. S. NAVY hammocks, heavy canvas, excellent condition; 40 by 71 inches\$2.95.
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always done. National independence would be their ideal chance for this, and hiding their motives behind the plea of patriotism they have enlisted in their cause the very people whom they would continue to hold in a wretched bondage. It is pitiable.

There are many Egyptians who fully realize the situation and who dread nothing so much as the withdrawing of England. But they are afraid to say so publicly. I was told by one who certainly knows, that constantly he is approached by Egyptians who urge him to do what he can to keep the English in Egypt, and yet he said that these same men go out and proclaim their oneness with those who demand national independence. I was told also that it was as much as their lives are do so. Intimidation is playing its part in this tragedy.

The one all embracing curse of Egypt is Mohammedanism; and it is to be doubted if the English or any other government can give a Mohammedan people the blessings of civilization. The very best thing which the continuance of England in this land of the false prophet can insure Egypt is the opportunity to receive the gospel of Christ. That opportunity would hardly exist if national independence was achieved; but under England it is assured.

But an opportunity to receive the gospel and receiving it are very different things; and lovers of missions are everywhere asking if there are any evidences that Mohammedanism is breaking down before the cross. I made careful inquiry on this point.

The missionaries to whom I talked thought they saw some change for the better; and they are confidently looking for a brighter day. This without exception was their testimony. They ought to know, for they can contrast conditions now with that they found in Egypt some fifty years ago when their work began. But whatever improvements may have come no one looks on the present prospects as bright. One constantly hears the expression, "Mohammedanism will be the last of all false religions to fall before Christianity." In heathen lands, such as China, missions is waging a warfare against religions that are practically dead. But Mohammedanism is alive and very much alive. It is itself a missionary religion and is making greater conquests in Africa than Christianity can boast of. Its life may not be good; but no one who has seen its mosques, the devotion it creates, the prejudice and fanaticism it arouses, can possibly doubt the power of this life.

The meagre success of Christian missions is another evidence that Mohammedanism is yet alive. These missions have been in operation for more than fifty years, and what is more, they have been on a worthy scale. One almost wishes that he could attribute their small success to their weakness, or folly, or one sidedness; but such is not the case. Perhaps no wiser or more worthy mission work can be found in the world than that which is being carried on in Egypt.

It would be very foolish to say that it has failed. It is not given to man to see all that has been done in breaking down spiritual barriers. But

in the matter of gaining converts from Mohammedanism we all know that very little has been done; and no one seems to think that the time of conquest is at hand.

This is not written to discourage missionary undertakings for Islam. We get our duties from the Great Commission and not from the field. Perhaps it is the present duty of Southern Baptists to begin a work for this people. If they come to it, let them come knowing what to expect. This is all I am now concerned for. Missionary work among the Mohammedans is trench warfare and not a field campaign; it is a war of attrition and it will call, not simply for missionaries to go to the front, but for a whole people to stand back of them until that good day, in some other century, comes when the war is won.—Baptist Courier.

THE VOICE OF A PREACHER'S WIFE.

(Continued from Page 10.)

up the work that is so dear to them, and go into other things, for no man can see his loved ones suffer for clothing and proper food. Some may ask why a salary of that kind will do so little, but think how the keep of the horse brings it to \$750, and fuel and groceries and clothing must be bought, while we know that all food-stuff has advanced about eighty-three and one-half per cent in the past two years.

Then he has so much expense not borne by others of his people. The parsonage must always be open to all visiting preachers and denominational workers and how the pastor loves to have such a visitor in his home to talk about the blessed work outside. And yet, sometime ago a fine man spent a week in a pastor's home, the weather was severely cold, he little knew the little folks in the family had to be covered with coats to make out enough warm covering. He was a lovely man in every way, and the children waited on him royally. Just before leaving he began looking thru his pockets and said: "Come here, son, I have something for you." "Son" in spite of all his training, mentally saw a nickel. It was a tiny blank book—an advertisement—and "son" was bad mannered enough to stuff it in the stove.

Another fine man was in that home and what a treat he gave the children by telling of his travels and foreign experiences. He was splendid in every way.

A week or so after he left, a lovely box of Eastern candies was received by the children. Result: All the children in the family insist they will never be satisfied until they get to Richmond College and meet again our lovable President Boatwright.

The people do not mean it unkindly, for the most part they love their pastors, but people of country parsonages do not begin to realize the conditions of their pastors' lives. They have their own meat, lard, flour, meal and wood and \$800 or \$900 seems a big sum to them. But their pastor has to buy practically everything and feed the horse, too. If you

cannot increase the salary greatly, then for the family's sake help them in other ways to live, but give him more money. He appreciates all you do for him but vegetables will not shoe the little ones.

Relieve that ache in the hearts of your pastor and his wife. You will

never realize how much they love you and yours. Your heartache your pastor shares, your joys make him glad for you, he is ready at all times to come to you in trouble, but how can he give you the best in sermons and in his life when his heart is aching because of his own loved ones?



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Rub Backache, Lumbago, Soreness and Stiffness Away—Try This!

Back hurt you? Can't straighten up without feeling sudden pains, sharp aches and twinges? Now listen! That's lumbago, sciatica or maybe from a strain, and you'll get blessed relief the moment you rub your back with soothing, penetrating "St. Jacobs Oil." Nothing else takes out soreness, lameness and stiffness so quickly. You simply rub it on and out comes

the pain. It is perfectly harmless and doesn't burn or discolor the skin.

Limber up! Don't suffer! Get a small trial bottle from any drug store, and after using it just once, you'll forget that you ever had backache, lumbago or sciatica, because your back will never hurt or cause any more misery. It never disappoints and has been recommended for 60 years.

NUXATED IRON A DRIVING FORCE BEHIND KEEN SUCCESSFUL MEN AND WOMEN

When you think of the successful men and women you know—people who are doing things worth while—you will find that they possess force,

vim and energy—the kind that simply brim over when the blood is filled with iron. Nuxated Iron by enriching the blood and creating new red blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed force and energy into the whole system. Three million people use it annually as a tonic, strength and blood-builder.

MAKE THIS TEST

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.



You Do More Work,
You are more active and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs QUININE to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Giving Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner table before a particularly delectable dish, lest you may suffer from dyspepsia, indigestion, heartburn or some of the other disagreeable after effects. We are prone at times to forget our stomach and our rashness causes us trouble. A simple dyspepsia at times when your organs rebel and not only avoid temporary discomfort but will give comfort and rest to the tired, over-worked, distressed organs and smoothly pave the way to strength.



VADCO Dyspepsia Remedy is a harmless though immensely satisfying and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. It is over 5 per cent. alcohol. Call your druggist for a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

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THE BEST ONLY

Hood's Sarsaparilla Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation and as to secure full nutritive value of food, and to give strength to the whole system. Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

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Need attention now or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid your face of these homely spots.

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AS IT USED TO BE

As we grow older in this world we naturally sigh for by-gone days and ways. How often I have heard older people call for a return of past experiences. "Backward, turn backward, oh time, in your flight, and make me a child again just for tonight." Everything looks better as we look back on it from the hill top. "Distance lends enchantment," for we can only see the beautiful, the rough and unsightly places are hidden from our sight.

One night some one remarked that the moon was shining beautifully. There was an aged grandma in the crowd and she remarked, "Yes, but nothing like it used to shine when I was a girl." This expression was from force of habit. Of course the beautiful rays of the moon have not changed, but the mind of the dear old woman wandered back and she thought of some of the lovely moonlit hours she had enjoyed when a girl that she could not have again and would not delight in them as of yore if she could recall them.

Thus it is in every phase of life. We are constantly hearing people sighing for the scenes and conditions of long ago, "when you and I were young, Maggie." The present age is all out of fix and people are not what they used to be. The singing has not the old-time power, the preaching is not as spiritual and the people do not love each other as well as when we first knew this old world. "Oh, what change!"

I am free to confess that many changes have come in men and ways during the short life of ye scribe; but they are not all for the worse. Many good changes have come. Yes, some bad changes have also come, but when the balance is struck I feel that the people and conditions are better than they were fifty or seventy-five years ago.

Who desires a return to the primitive conditions when neighbors lived miles and miles apart, and whiskey was in every home. My early recollections bring memories of drunkenness and debauchery that we never witness now. No one wants to see that day. And, too, we of today are reveling in wealth in comparison to peoples of yesterday. Plenty to eat and plenty to wear now. I can recall when boys and girls in their advanced teens never saw a shoe the year round. Now our little boys and girls wear them all the while, Sunday and every day. Now, tell me pray, who wants to see those barefoot and almost bare-back-days return? Not over this way, please.

School and church conditions were of the poorest then. As a consequence none of our people were educated and could not of course enjoy the pleasures of knowledge and information. This did not keep them from being pious and our beloved predecessors from being faithful and true—and they did a great work, bless their memory! But these old men were unpaid and hard run indeed. I know, for

I am the son of one of them; and a better, truer man never lived. But his wife and children had to pay the bill for the whole church work. Some boast that these old preachers worked for nothing and all went well, but there is where they don't know. Could they have looked into the home of that preacher and have seen the tired form and tear-stained face of a mother, prematurely old from working in the field and doing the husband's chores while he went and preached "for nothing," and there looked at the poorly clad and poorly fed children in that home, he could have easily realized that it was not a case of a man preaching for nothing—it was for nothing only in so far as it applied to a stingy and uninformed membership, but the wife and children at home paid the preacher.

Now, who wants a return of days and conditions like these? For one, I do not. People are waking up some and are paying their pastor a short living wage in most instances, which is right and scriptural; and no Christian that loves right, justice, humanity and God would have it otherwise, or can sigh for the "good old days" when preachers preached for nothing and their wives and children did the sacrificing for all the churches. I don't want to see those days "as it used to be," do you?

A pastor serving three country churches lost his horse and was thereby unable to make his appointments regularly. A movement to buy a horse and give it to the preacher was started in his churches and soon he brought a good horse home, fully paid for. Thus more and more churches are learning to appreciate their pastors. Go thou and do likewise.

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190 Bu. Peanuts to the Acre With Nitra-germ

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A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.